De Rebus.

BY

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For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man. but the Spirit of God.

—1 Cor. 2-11.

DE REBUS

Nature in her visible and invisible manifestations arouses within the human breast ever varied sentiments. Delight, exaltation, wonder, admiration, awe and even worship are laid at her shrine. But over against these in her sterner aspects, she requires from her devotees the tokens of pain and death—fear, dread and even despair. From the least to the greatest, animate and inanimate, from atom to universe, from clay to mind, from time to eternity Nature marches on in her aeonic procession to the harmony of marvelous and immutable, but impersonal and relentless Law. Her simplest handmaids, as life, time, space, gravity and electricity are hidden inviolate from the ken of the wise. She now exalts the mind from reason to ecstacy, and then as if some dread monster of needless cruelty, scattering disease and ruin and decay, dashes man's hope aside and abandons him to grim despair. Wherein is man better than the green things that grow with the seasons and perish and are not? To this Nature has no answer, but ever confronts him with the riddle of his being and implants within him the craving and the necessity for the solution. He must seek the Truth.

Human society in its countless phases, through all the channels of experience and learning, with its mighty sweep onward through the centuries, its kingdoms and its religions, attests the upward trend of evolution and gives unto man faith in his race. But history does not justify suffering. Inhumanity has often found a ready cloak in society and religion. Man requires justification, and hence immortality, not only for the human species but also for the individual, else the allotment of pain and pleasure unto mortals is monstrous and inexplicable. This demand for immortality, which is writ large upon every page of history, is unanswered. The futility of human effort ap-

palls and dismays. Yet behind mind and its logic stands that other, which whispers of hope and of immortality and compels man to seek the Truth.

One searched for Truth. Books and wisdom revealed it not. Unto the heights and depths of human effort, joys and woes he went, and found only a child's game, where few looked beyond the rules or knew what it was all about. These rules of state and church are prohibitions,—tentative, expedient, local and temporal. They aften tend to create and perpetuate inequalities of birth and wealth while attempting to equalize natural gifts of unequal personal endowments. Brawn has yielded to intellect, but righteousness is not a code, nor is truth a creed. A sop of eternal reward and a threat of punishment everlasting for centuries have formed the religious bases for man's motive and conduct. Doctrine and dogma, ritual and caste, the power of wealth and pride of lineage, social law, the supremacy of intellect or personality guided by o'erweening ambition, lust and selfishness, and whatever profits one aganst his fellows,—these all have joined in civilizations evolving and adjusting, but ever crying out for Truth. In things material, Science has been the corner stone of the temple of Truth, but as an ethical guide Science is cold and offers no contented peace. A mortal life of duty or of pleasure is each unsatisfying and incomplete. Laws and philosophy indicate the need for moral and intellectual restrant. They are helpful and necessary, but not final.

To Nature one turned and found a seemingly pitiless charnel house. There are seen grandeur and beauty sublime, but with cruel death and needless pain on all sides. Each organism lives at the expense of another. The exaltation from sea, mountains, sunset, storm or firmament is chilled by all-surrounding pain.

Unto himself one went, to see if hidden in the mind be found the key to the door of truth. Passion and logic, up and down the scale of human emotions and season, end in weariness and satiety,—a circle from which there is no escape. If each thing be analyzed into its elemental parts the last part is yet far removed from Truth. Suffering is not justified by chem-

istry or astronomy, nor does a First Cause bring hope or comfort. Human passion and logic are like the sea waves against the cliff, which subside into the ocean and the deeps are undisturbed. They are phenomena, passing changes or events, which fail to reach fundamental Truth. Purely intellectual introspection of mind may lead to despair.

To the great teachers one went, and there learned the code of human kindness and neighborly love and gentle promises. The Egyptian prest-made deities of Creation and Destruction, the wholesome family precepts of Confucius, the ancestral half Nature, half Fate worship of Taotszi, the monotheistic fire god of Zoroaster, the elemental sacrifice loving gods of the Aryan Brahmins, the passive creed of contemplative non-desire of Guatama, the humanized emotional, quarreling gods of Greece and Rome, the wierd nature gods of Norseland, the ever punishing and rewarding Allah of Mahomet, the jealous, cruel Lord of the Mosaic dispensaton, the fearsome sacrificial deities of barbaric races, the mediaeval astrologist and alchemist, the circular logic of the early theologians, the subjective mind-phlosophy of a Kant, the objective humanitarianism of a Compte, the Stoic or Epicurean, chemistry nor mathematics, materialism nor mysticism, historic ritualism nor self interpreted predestination, esoteric trance nor exoteric dogma,—these nor none of these satisfied his soul. Yet in each and all of them there is Truth, increasing in the light of Science and of godliness with the succssive generations of men. This message unto all is not to belittle or destroy the Truth thus hitherto revealed, but to somewhat augment the knowledge of that Truth and so to help fulfill the Law of Truth.

Unto Jesus of Nazareth one went. But who can say truly what He taught? A Messiah to the chosen people, the sinless One! Witness the sublime precepts of man's brotherhood and God's fatherhood from His lips,—the pure and simple view of life, free from social or priestly rule. He was the fulfillment of the Mosaic law. Yet witness the extension, the changes, the doctrines added by Paul, the great apostle unto the Gentiles, as he carried the Master's teachings from Palestine to Spain: —resurrection of the body, eternal reward and punishmnt, the

Godhead of Christ, Man's first fall and the atonement. Admitting for a moment the fable of Adam and Eve, can one justify temporal, far less eternal, human misery by her act? And even if so, can one justify all Nature's cruelty because a woman erred? Nay, more, can one explain the awful sacrifice on Gethsemane of God Himself on such monstrous grounds? Why wait so many ages, and why not make such a sacrifice, if offered, effectual, all commanding and all embracing? If human souls be equal before this Apostolic God of Palestine why such doubt as to the sacrifice, and why so many left in ignorance? Nay, the Pauline doctrines were, like many later church dogmas, developed from local conditions and useful for a purpose, but were not of the Master. Nor shall we find the Nazarene in the mystic "Word" of the Greek,—that unnamable Name, which John introduced from the cabalistic mysteries and rhetorical philosophy as another new element into the Master's teachings. So, too, the Alexandrian minds discovered subtle distinctions, such as the Academic Trinity and its gradations. Yet the Christ is the Light of the World, and His teachings the greatest boon yet given man:—not a Promethean gift of fire and the agricultural arts, but a comforting plan of human life, based on unselfishness, brotherly love and one Father.

Yet in all humility and reverence and prayer for the Truth, one cannot say that the religion of Christ, authorized and annotated as it stands in church and book, concealing so much Truth and emphasizing so much dogma, justifies suffering,—neither His own nor that of all living things. His touch with the Father was sublime. He pre-eminently gave us that conception of a Father God which western Asiatic races conceived from communion with Nature under the stars and in the solitary wastes of earth. He who asked "What is Truth" was conscious of that age compelling need, the human cry that leads us ever on,—restless, striving, learning, dying, and yet living ever.

One turned to art, to music, poetry, beauty,—what man and nature both have wrought. He found in them the outward symbol of another's in his own ideas,—the ecstatic inspiration or seductive invitation of human hopes and sensual pleasures. The expression of ideas, whether in words, music, sculpture,

painting or architecture, is only a prolonged view of the moment's thought,—nor better nor worse. The shifting storm or sunset scene in like manner reflects the imprint of Nature's forces upon the senses. They are inspiring, but neither justify nor satisfy the soul. Like abnormal excitation of the mind by drug or drink they elevate or depress on unstable planes, and the eternal Ego of the Spirit looks calmly on. By analogy and suggestion all that appeals to the better instincts is healthful and helpful, but none of these is final.

One turned to prayer. All men pray to their gods. It is a cry of children, helpless and afraid. In war both sides pray. Each asks for his heart's desire and is the better or the worse according to his wish. He accentuates his purposes and thus helps their accomplishment. He fits his mind and body in prayer by the reflex effect upon himself and by obtaining that confidence and balance which permits all his activities to be directed toward the end. In shouting prayer of frenzied emotion and undue self deprecation, he exhilerates the mind into a plane of abnormal and unstable action, a religious ecstacy which manifests itself in more or less curious outward symbols according to the intelligence and sense predominance in the actor. God is not afar off.

One turned at last to the God within, and thus attuned himself to All-God everywhere. One suffered, strived, and silent listened. The All-God spake, and spake in him,—of whom he is and all things are a part. One saw the Truth and wrote :—

All things are as they relate to one another. Relatively is elemental and indicates Universal Oneness.

1. Those apparent distinctions which man perceives through the senses, as between different things are approximate truths.

Sense perceptions are matters of relativity and approximation. Size, color, sound, distance, taste, light, heat, weight, motion, as sensed, are relative both to other experience and to other conceived perceptions of the same sense. We require a basis of comparison, a standard, a unit, a starting or zero point. For one purpose we use a large unit, for another a small one.

The human mind from birth to death is always making comparisons. That is knowledge.

2. Those points of relation which the mind conceives as distinctions or opposites without reference to an object or a standard of the senses are fundamental truths.

We conceive that opposites are not alike, that one is not two, that vice is not virtue, nor here there, nor pain pleasure, nor up down. In such concepts we are axiomatic,—we state fundamental truths because they are such from the premises, from the assigned meaning of the words assumed. This process of thought, apparently circular in its method, is necessary if we would avoid mental chaos.

3. Those actual differences which make up the relation of each thing to all others as to time, space, energy and other attributes, are ultimate truths.

No one can define or describe anything in all its relations, for this cannot be done within a limited time, in an imperfect language or with incomplete knowledge. To exhaustively define one thing in all its relativities implies knowledge of ultimate truth. The tenuity of indivisable matter borders close on the manifestation of energy. Evidently ultimate truth is the goal that the human mind cannot reach. It cannot even be certan that the things perceived by the senses have not other attributes which could be perceived by additional senses.

4. Those abstractions of ideas which the spirit contemplates without reference to things or words are infinite truths.

When one considers in abstractions ethical or physical, positive or negative,—in ideas as such, eliminating words, in a plane remote from the senses,—such concepts approach unto infinite truth. They come only as the soul asserts its independence of physical condition by effort and faith. From the soul alone come both ultimate and infinite truth.

Human effort divides itself into four paths, which, following the dvision indicated, lead to scientific knowledge, subjective knowledge, perfect knowledge and infinite knowledge.

In the first path things are referred to their perceived functions as related to what is perceived of other things.

In the second path things may be referred to hypothetical functions or to postulated mental or moral attributes. The orbit of a comet may be stated either by equation or by reference to other heavenly bodies. The existence of certain planets and chemical elements has been predicted by ascertained law even before their discovery.

In the third path, by combining the two preceding methods, the mind may approach perfect knowledge. For instance, take the action of force in more than three dimensions, or a function involved in the root of a negative square; such action or function is none the less true because imaginary. All true relativities, whether perceived or not, are necessary to perfect knowledge. In like manner in the ethical world such knowledge implies reference of attributes not only to the standards arising from physical and mental experience, but to metaphysical planes, such as love and faith. There is no sudden break in the relativity scale from the ounce, ohm or inch to the love intensity of Mercy or the faith function of Truth.

In the fourth path the spirit ceases to note the perpetual details, but as if by a glance from a mountain peak grasps the true relativity of the entire vision. From zero to infinity, in every plane, real and imaginary, positive and negative,—so great is the realm of infinite knowledge. Neither center nor circumference of God knows measure or reference. Conceive a point without space, time or reference to any zero,-physical attributive or perceptive;—such would be nothing, nowhere and outside of experience. Conceive again changeless and boundless infinity of all space, time and mass;—such would have no physical or moral reference more than the absolute point. Introduce now the element of change, and in come moral and physical attributes. Between the dead point and the dead universe are all the changes of Relativity. Within such limitless limits lies Infinite Truth, relative to none and yet to all.

In the external world there are four universal laws:—Sequence, Persistence, Equilibrium, and Attraction.

A. Nature has no gaps. There are no voids in time or space. The universal scale of activity moves on in stately procession without a break. From zero to infinity,—from spark to

Deity,—on through the ions and atoms and molecules and crystals and plants and animals and mind and soul and spirit and cosmos, unto God the All, the change is constant, rational and obedient unto the Law thereof, which is of each inherent and a part. The universe is orderly both as to like causes producing like results and as to the system of its functions in evolution and in manifestation.

From this great law follows the necessity and hence the proof of the existence of entities in the higher as well as the lower scales of graduation,—entities between mind and Deity. The continuity of God's manifestation from His infinitesimal to His infinite, from His center to His Circumference, is complete.

Human knowledge of such undiscovered truths is naturally progressive, not dogmatic. It is largely symbolic, never absolute. Further, it would seem that each phase of vitality may take cognizance of a lower phase but not of a higher, save by analogy and inference. The proof then comes to the higher of the lower One must cultivate the higher within to understand or demonstrate that which mind cannot prove.

This sequence of the functions of the Almighty is a justification of all forms of ritual and religion in so far as they are adapted to the uplifting of the worshipers or believers—according to the capacity of each follower—as each has made progress along the four great paths of knowledge.

B. The Persistence of Force and Matter is the second of Nature's laws. It is a corollary of the first, for without persistence there would be no sequence, no order, naught save chaos, that horror of man's every fibre and instinct. Each part of the universe, small and great, pursues its way according to its energy and direction, undeviating therefrom save as met by another force, and then the resultant corresponding and proproportionate is equally eternally persistent.

This law accounts for change, for evolution, and for the continuity of each resultant of each form of existence until its units are modified or lost by counter forces.

The law of persistence as applied to the higher spheres of life points to the potential immortality of the soul. The evident moral is the wisdom of developing character— soul life—

and a determination and a desire for immortality. It too explains why a spirit of great purity and intensity, permeates present and coming ages like that of a Prophet, a Master, or a Christ. The energy of the Soul may be resolved into its mass,---character, and its force,---hope. The vitality of the soul is faith. The three make a living, persistent, immortal entity, not to be turned aside or modified save by deviation by similar or evolution into higher entity.

Likewise with moral concepts. Right and wrong, good and bad, are matters of expediency, relative to a temporary zero or standard. As conditions change the zero changes. The concept of duty today persists until modified by new conditions of expediency. Truth alone is changeless. It persists complete, eternal because it is ultimate and infinite. It is the consciousness of God.

C. Equilibrium, or the conservation of energy, shows that the All-God neither diminishes nor increases, but is self-sufficient eternally. This law proves the steadfastness of the Universe.

As applied to human experience, it indicates that the inequalities of life are only apparent,—it states the ultimate balance of joy and sorrow.

If this law be applied to but one plane of activity, such as motion or growth, physical pain, mental suffering or spiritual remorse, the result would seem at first to be without moral justification. The anvil stops the hammer, the rock the root of the tree, accident or heredity brings disease or loss of limb, a friend's slight hurts the feelings, the hasty act of a moment brings long continued remorse. While each resultant was a necessity under this and the other great laws, there seems at times nothing but a pitiless application of a never varying principle, and the afflicted does not see why he is made an example of the law, even for the weal of his race. His concern is himself and posterity seems remote. But there is a correlation of all functions, and what is lost to the unit in one is gained in another. Fire purifies the metal. The higher activities of man grow by surmounting obstacles. Yet human trials seem often not discipline but unmerited punishment. Unto such comes Faith.

The principle of equilibrium is the foundation of hope, that saving grace of all. We know as well as Nature can teach us that a final balance of peace and comfort and joy is inevitable. This world is but a page in the chapter of the book of experience.

This law also shows why all growth is from without. One must reach out to increase. The selfish soul shrinks. The moral attributes which are the food of the soul—which are the framework of character—come from without, from self abnegation, unselfishness:—kindness towards all living things, brotherly love and forbearance, communion with great spirits and worship of God. This law also indicates that the soul leaves the body unchanged—no better, no worse, without chasm or transformation, with potential energy for immortality as before. Our heaven and hell are not made for us. We make each our own. The spirit takes up its work where it left off. Death is no fearsome thing,—only a conservation of the energy of the soul in continued existence,—a stepping through the door, leaving the rags of the body behind.

From these first three laws, Sequence, Persistence and Equilibrium, comes the interrelation of different phases, so puzzling at times. The vital affects the physical, the mental the vital and the spiritual the mental. Likewise one unit may influence another when they are in harmony. Whenever the planes of the functions intersect, there is inter-action. There is a point in the sequence of the organism which is neutral to the persistence and balance of force from either of two planes.

This is seen in spontaneous health from cheerfulness and contentment, in miraculous recovery by faith cures, in induced auto suggestion of mesmerism, and in self healing through the soul's control over matter coupled with belief that disease is sinful and needless.

D. Attraction, the fourth great law, includes its apparent opposite, Repulsion, so far as the latter is simply the overcoming of attraction by stronger opposing attraction. Chemical changes and gas or heat expansion are readjustments to new conditions of attraction. Magnetic attraction, which explains also its repulsion, is due to the units being arranged so as to act in

unison, for there is the attraction of each as well as of the composite whole. Even ether, well nigh imponderable because of its tenuity, yet according to its mass and density attracts and is attracted The projectiles of radiant energy, as well as the sweep of the stars, attest the universality of attraction. The potential power of attraction is constant.

The principle of attraction is seen in the growth of centers or nuclei in commercial, in social and in religious life, as well as in natural phenomena. It permeates all functions. It is the all-persuasive force which tends to draw the soul to its Maker. It is fundamental to all change. The lowest and the highest are constantly in motion because of it. When atomic or molecular bonds are broken the several attenuated parts hasten to their new positions by reason of changed conditions of attraction.

The magnificent attraction pervadng all Nature is equally applicable to spiritual things. Love and harmony are the Law and attraction as applied to body, mind and soul. A manifestation of this all pervasive force is seen in sense perceptions, mental concept and spiritual attribute. The harmony of sound which underlies all music is the expression of the attraction of co-ordinate sound waves. Our music is not mathematically perfect, yet to our hearing as trained it harmonizes. The evolution of barbaric, of Chinese, of Greek and modern music shows a still unfinished sequence. The higher quality of vocal music, or that from unfettered instruments like the harp, violin or viol, as compared with instruments tuned to the scale, shows the possibilities of pure music. The accord of symphony is nature's expression of sound love.

In similar manner the harmony of heat and the chemical rays as suited to the various forms of growth is in response to the underlying organic law of attraction.

So with color. The combinations here are infinite and the likes and dislikes for colors as reflected by the sense suggest interaction of attraction in color waves according to their mathematical harmony.

In taste, also, where the domain of chemistry enters, we may find the law. All science, by whatever name called, that

pertains of motion, whether ionic or planetic,—no matter where we for convenience draw the line and say this pertains to gravity, that to chemistry, this to electricity, that to sound, heat or light,—is but the expression of human knowledge touching the great principle of ultimate harmony. Biology is co-ordinate and systemized attraction.

Further, in moral perceptions the harmony we call good, the discord bad. That which is attracted by the meters of human experience as wholesome and favorable to development produces responsive and similar chords, enlarges the activity and energy of cognate emotions or entities and produces pleasure. Pleasure, then, is the subjective side of attraction, and hence of Love.

In similar manner this universal fourth principle as applied to the Spirit produces love and lfe in their higher planes. It expresses itself as a soul at peace with all mankind, with itself and its God. The cultivation of this harmony is the highest field of human effort,—the goal of human experience,—to be reached only through the four paths of knowledge and the higher paths of love, faith and prayer,—these seven leading to Truth.

The four great laws of Nature have as corrollaries Change, Suffering, Inequality and Cycles.

Change. In all nature is seen incessant effort and readjustment. Eternal energy is everywhere. Nothing is. Everything is becoming. So in the human entity there must be constant change, and the soul has need of ceaseless action. Such is the Law. Physical or mental rest is but the change from one class of energy to another. It is, like work, the constant solving of the equations based on the four elemental laws. So with spiritual rest, which is the expression of Love in its more serene manifestations. One who pauses not but ever pushes on in some of the four paths of Knowledge or the three paths of spiritual effort grows in energy. One never stops,—it is either forward or backward always.

Suffering. The problem of suffering has vexed the mind since mind began. In vain have men tried to reconcile suffering by fable, by human law, by the "first disobedience," by the

gods of history and religion. They have not tried to justify a God of Suffering save to assert the folly of the effort, on the ground that the finite cannot comprehend the Infinite; or have begged the question by declaring that God is his own justification. In society it is decreed that one must suffer if need be to preserve the many,—the unit for the species. That seems to be man's practical approximation to God's justification.

No man can disobey the Law. Every act and thought if of the Law. Man can place in sequence or contact two forces or concepts which by their mutual reaction produce results repugnant to his experience and hence abruptly alter the usual progress of his development, producing physical or mental pain and suffering,—another expression for discord, hate, discontent. He can introduce into his body or mind forms of growth which develop at the expense of his physical or moral entity; or, rather, which militate against those forms of growth usual to his normal development, and bring upon himself either wilfully or carelessly disease and anguish. He can be subject to untoward conditions of body or mind, due to parentage or accident, and suffer accordingly. But in any case there is no chaotic or inconsequential result. It is always a harmony of the Law which asserts itself alike in pain or pleasure. The momentum of custom, of growth, of function, has met that of other counter forces, and the shock being an arresting or diversion, an unusual change, is an unwelcome surprise, until a readjustment results of the two more or less opposite forces. The universe is of necessity constantly in its minutest details, and hence in its largest phases, undergoing such readjustment. The alternative is absolute quietude—universal death—or the point or circle without relativity. Suffering, therefore, is incidental to the four great laws of nature. We cannot conceive of change without relativity, and a function of relativity is pleasure if it accords, but is pain if it derrogates or varies. As perperhaps the colors or music agreeable to one of artistic and cultured experience would be painful to a being of lower development, so we conceive that to each function of life pertain its own harmonies. The Esquimau and the Filipino cannot change places without suffering until they readjust to new con-

ditions. We can for an instant adapt environment to our personal conditions, or the reverse,—but change steps in. Nor can we say that suffering is unwholesome. It is the experience of change, of growth of some kind. We may call it decay,—as of the seed which sprouts or the body which dies. It is manifestly impossible to have change without affecting previous harmony or discord of functions; otherwise nothing would have sequence, persistence, momentum or attraction,—which would be chaos. Some have said that God is all-powerful He could have created all things perfect without pain. That would be to say that He would have created a vast dead universe—inconceivable—stale. The sleep without dream or awakening,—not conscious of either previous, present or future experience, is annihilation. Are not change, creation, life, harmony, joy, happiness, experience, growth, effort, knowledge, hope, faith, love, worth suffering? Nay we go a step farther and declare that suffering is just a lack of co-ordination. It is the effort to get into harmony,—it is the price of evolution. It is the discipline of the soul, and yet is subject unto it.

Conceive for a moment a creation without pain, under laws where each ion and planet gladly marched in the grand procession,—without attraction, equilibrium, persistence or sequence. Such a conception is unthinkable, because soul, mind and experience demand order and law. As well ask for a mountain without a valley, height without depth, plus without minus, male without female. Joy is impossible without sorrow. The intensity of happiness is measured by the same scale as the depth of despair. Nay, sorrow and suffering are as guide posts in the paths of physical, mental and spiritual health and progress. When once the total scheme is seen to be justified by axiomatic rule the consideration of individual suffering becomes a detailed problem. It is not true that one suffers for the whole. Each is of the whole and the cause and effect are forever present, whether in the unit or the mass, the citizen or the body politic, the nation or the world.

The great law of equilibrium gives back to the individual in one way what he lacks in another. If his suffering comes from his own act he is paying the price; if from misfortune not

of his own causing his suffering increases capacity and happiness in other directions or other planes of experience. The consciousness of innocence gives strength to endure and to overcome. Bodily suffering as such is indefensible. So is mental suffering But if we place in the scales the soul as well we shall find the eternal balance,—that necessary equilibrium. Self-caused suffering may be a necessary lesson; unmerited suffering may ennoble the soul. The aim of civilization is to minimize unnecessary suffering, which is evil, and which the spirit can overcome.

Inequality. This is axiomatic from the four laws. We would not have it otherwise if we could. In the material, physical, vital, mental and spiritual entities there are differences as to quality, size and intensity. Any plan of salvation or rule of social cure-all which is based upon absolute equality is fundamentally in error. Each entity should be given an equal chance, so far as the absence of restraining rule can go; but the absolute equality of the entities is impossible, for they are in constant change and readjustment.

As applied to men in society the laws should be negative, in forbidding that act or condition of one man which encroaches upon equal freedom of another, or is derogatory to another. Any effort to benefit society does so only as it restrains or encourages with discriminative recognition of the law of inequality and as it fosters contentment,—not with what is, but with results after honest effort under equal freedom,—which results are necessarily unequal. This principle of inequalty permeates racial strife as well as individual effort. It also shows why different creeds, symbols, religions and conceptions of God are necessary, each being adapted to the subject and true according to his discernment. It teaches wise toleration. It declares for liberty of conscience and expediency of action.

Cycles. From the law of sequence and order, it is clear that in time and space all things must be in waves or periods. The regularity of recurrence of like or similar conditions produces cycles. The other laws indicate that these cycles are in modulation or phase. The wave of matter, force, sound, heat, light, electricity, the surge of tides, the chain of seasons, the

ebb and flow of human emotions, individual and collective, the periods of life and birth, of childhood, youth, manhood and old age, sleep and even death itself are all in periods or cycles. Such is the order of the aeons, of the centuries, of the years and of the days. Wisdom requires a calm and contented acquiescense in such phenomena, and hence in old age. Not only does each phase of the cycle bring new experience, but it teaches the Soul yet again that in death there is just a new life.

The phases of Relativity, the Paths of Knowledge, the Great Laws and the Lesser Phenomena lead up these seven steps in the ascending scale of man's physical, ethical and divine relations.

1. The Composite Nature of Life.

Each particular spark, distinct from its neighbor as the stars apart, is simple and yet not simple. It has tendencies and relativities, action and reaction, attraction. Its minuteness may defy perception by the senses, yet by its effects we may approximately comprehend it. These sparks are kindred. Their model velocities may be potentially the same, yet under different conditions as to space and time the intensity of impulse in contact or influence on each other becomes ever a changing resultant. Everything flows. An equality of two sparks in coalescion may for a time cause apparent apathy. The primal intensity is resumable by each with separation;—it is always potential. The positive and negative, the plus and minus, the absorbed and the absorbing, the giver and receiver, the male and female, are names indicating such potentiality. The potential quality of each spark is unchanged and unchangeable. The resultants are temporary. The primal is absolute, and of God.

From the spark on through the ions and atoms and molecules and crystals and plants and animals is seen the application of the principle of attraction and equilibrium. Life begins not, for it is ever potentially present. Yet organized life increasing in complexity begins with the first union and goes up through the organized grades whch almost insensibly pass into each other. The momentum of the union is vitality. As

in the essence of life thus seen the co-ordination of unions is more or less composite,—so the vitality of life is also composite. The momentum of life of the atom may depend upon only a few co-ordinate unions, but as the advance into organization continues the momentum is more complex. It may continually shift and change its essential factors. Each existence then has not only multiple individuality but multiple life and multiple vitality. It is equally certain that vitality, while potentially always existing, is, as applied to any given aggregation or nearness of forms of matter, temporary. It depends not only upon harmony but upon co-ordination of the several greater and smaller units for growth. These conditions are temporary because they imply constant change.

From the very nature of things, therefore, life, and its momentum or vitality depend upon the ability to grow upon the other units,—in a word, upon the death or breaking down and absorption of other entity. Death or disorganization in some form, therefore, is a condition precedent to development. The energy is subtracted from one organization for another. Such is the cost of evoluton,—the concompetent of vitality,—the shadow that is ever by the side of the living.

Life is composite as to vitality, substance and growth.

2. The Progressive Character of Human Knowledge of God.

It follows from the composite nature of all development that man's knowledge of God s at times tentative and is always progressive. Only so far as he attains the planes of God's several manifestations can he comprehend aught of Him. By analogy we may be confident that we have but touched upon the glories of the Almighty. We may imperfectly describe His handiwork. We are sure that He is. We are certain that our relation to His universe is not purely mathematical; it is personal and composite. From nature alone we may derive Monism, Dualism or an impersonal Pantheism. Our further knowledge, if any, must come from higher phases of God's manifestations within us. But whether high or low our conception of Him is necessarily imperfect, and at the same time it is necessarily sequential and progressive. The lower forms of our per-

sonal phenomena can never comprehend the higher, the simpler the more complex,—but we can develop the higher within and about us,—God manifest in purer forms, so that we can be sure of knowing and seeing and communing in the shadow of His glory, as a blind child clasps his father's hand and walks in faith and love.

3. The Manifestations of God.

a. Matter. It is quite as rational to conceive of Matter being divided minutely enough to explain physical phenomena as that Force and Matter are one. Our senses incline us to Dualism. We know there is the thing positive and the thing negative in all phenomena. We can hardly conceive of a plus and a minus form of ultimate force—or that by union they would form ponderous matter, which is mass of substance and intensity of attraction. Matter without Force would be imponderable. It is simpler and more rational, and therefore nearer the truth to regard Matter as the receptive principle,—the great Matrix or Mother that the Almighty manifests of Himself. Matter is always potential as to Force, as a receptacle or mould is potentially able to receive its contents or impression. It is the Female principle of the Universe, which has by minds of certain crude knowledge been even deemed worthy of worship.

b. Force. This is the aggressive, restless, formative, attacking, moving, masculine principle. It is often mated with Matter. Its moods of intensity are manifold. Its energy is constant, but its manifestation varies with its intensity and resistence. Its union with primal matter under different conditions forms the elements. In its separate activities it produces all the ray or impulse phenomena, from electricity down to sound, but these impulses are manifest only as they meet with matter and to the degree that they are opposed. This is evinced by many natural phenomena, from the star ray to the thunder.

c. Vitality. The union of force and matter is life, and the momentum of persistence of that union is vitality. Life is merely a definition of more or less composite but always organized growth.

As we ascend the scale from the ion to the animal the strength of each form of organized growth or composite life is Vitality. Each plane of life has its own vitality,—and there is in like manner a vitality of each composite group. The multiple personality of each is evident. As conceived then vitality is a function having, like character, sequence and momentum.

The mechanical assemblage of constituent parts alone cannot produce life. The momentum of sequence must be added, from the lowest and on to the whole in order to produce life. That is, consecutive vitality must be included exactly as Nature does in her work-shop. Her life products are those of centuries and aeons. The vitality of the co-ordinate functions has been acquired, its entity and persistence are established,—just as time establishes social and economic conditions,—the vitality we may say of organized social life, which one individual in the mass of millions affects but slightly. Vitality then is that manifestation of the Almighty,—historical, consecutive, organizing, educative, evoluting, upbuilding, always toward His higher and more complete functions. Vitality neither comes nor goes at the owner's bequest. It is like the initial hand at the key, lever or throttle, which sets in operation the assembled and co-ordinate parts and functions. It is a thing apart from the units that make up the machine. It is the director which changes the potential into the dynamic or kinetic. It is the general who commands the army; it is the Imperative Principle; it is both director and resultant. When the multiple parts fail in any essential part, vitality too, as a composite of constituent vitalities, ceases to direct, and its composite momentum slackens and stops and the organization dies,—yet there is no loss of vitality, for it too follows the law and has constant momentum of its several parts.. It is like separating a number into its integrals,—the sum is always the same. There is then a vitality of the spark,—and of the universe. It may be termed that form of God which fructifies so-ordination, development, composition, and causes evolution. The physical man or crystal dies, but the vitality thereof is simply resolved, like the white light into its prismal colors. The seed that man leaves after him transmits the ray of

the complete light. Clearly vitality is consecutive and without berak, both as to time and complexity, or compositeness. The momentum acquired by time is the character of vitality. As well ask that something be made from nothing as that there should be vitality without a parent vitality. An artificial egg or seed, chemically like a natural egg or seed, if such were possible, could have no vitality as such, for its vitality has no previous succession or evolution. Vitality is as elemental as either matter or force; it is the historical essence of their joint functions.

d. Mentality. The matter, force and vitality of the nerves, brain, muscles, bones, glands, skin and hair are ever changing and resolving. We are born again constantly as to all physical and mental functions. We advance or recede but are never stationary. That characteristic or condition of the mind which enables it to energize the body and to direct the lesser functions, (other than the involuntary, which are subject to vitality) in a word the energy or vitality of the mind is Mentality. As each vitality more composite has supervision over the vitality of the less composite component parts, so in a more or less direct manner the mind or mentality influences and has prerogatives over the rest of the person. Hence the healthful effect of cheerfulness, normal mental condition, right living and contentment. Mentality differs from the other three lower functions in that it comprehends them. It is a composite of them, with resulting purer and higher energy. (It is not the ego or the soul as usually defined. The ego is still higher, and it too is not simple, but composite, and includes mentality as one of its functions.) Hence mental unrest or abnormality is an ailment due to lack of proper and natural co-ordination or healthful manifestation of the lower functions. It may be said also that like all organized functions mentality is not only composite as to functions, but is dual as to entity. The male and female prniciples are either active or latent in all mentality. The preponderence of one or the other is indicated by the mode of mental activity. We may go further and say that mentality is not confined to the anatomical parts like the three lower attributes, but is manifested about and in proximity to the person. This explains so-called animal magnetism, auto suggestion and that

personal magnetism also known as "personality". Like the electric glow about the substance, mentality surrounds the person, living or asleep. It accounts for the legend of the "halo." It is seen departing from the dead as a mist. Like the three lesser functions mentality works in the three dimensions of space. It penetrates substances because its modal rays are rapid enough and short enough to pass between the sparks, ions and molecules. As with the other biological functions, mentality is historical, consecutive, with unbroken line. It exhibits itself in varying degree with all organized life. The lower orders of life have it, and in that respect sometimes to a greater and higher degree than some men. Mentality is the director and receiver of the senses. It is itself without moral sense. It is guided by habit and by results of pleasure or pain. It is a product of previous experience. If one permits his mentality alone to govern his actions he differs not from brute creation, save that his higher ability will enable him to do more unnatural and unusual things. Mentality, like matter, force and vitality, is selfish. It lives by feeding upon the death of other organizations. Yet if they be lower forms of life we justify the survival of the higher at the expense of the lower. Nay, more, we justify the survival of the higher races of men at the expense of the lower. In this we follow the Law.

e. Spirituality. The spirit of a man is a still higher example of God's omnipresence. As each ascending function is connected with the composite parts and is superior to the last, so the soul dwells for a time in the mentality of man and may direct and govern the volitions and acts. The will of mentality is not free will or choice, but historical necessity. It is but the result of previous conditions. But that power which is over mentality, the chooser, the overlord, the daemon, the I am, which remembers, which senses right and wrong, which has moral responsibility, which has not only consciousness but conscience, which knows that there is a God,—which dies not,—which views the functions and acts and conditions of the lower phases of life with calm philosophy and judgment,—which loves mercy, justice, goodness and truth,—that is the Soul. This spirit is a part of God's higher manifestation.

The spirit does not always remain with man. It may in part leave its house even while mentality, vitality, force and matter are in harmonious operation,—sleeping or waking. It, too, of of the dual nature, male or female, and leads or follows as the harmonic needs or energies of each predominate. Further, we may suspect, that as with radiant energy, there being some rays too long and some too short for our senses, so there may be some spiritual perceptions too low for our mentality and some too high. One would be presumptuous to assert that the Soul moves and lives and acts in only three space dimensions. The rather from the observation of the telepathic phenomena we may think it more probable that the soul acts in additional dimensions. The spirit knows not time nor space nor material obstacle as does mentality. The Soul is of God—and yet it has succession, just as other entities. It has existed from the first and will continue immortal. It is not soluble like the lower functions into integral parts as the organization fails or changes. The spirit is independent of such save as it uses the individual as a temporary abiding place. But when the body dies the soul continues on as it has done before. All that makes for righteousness, for beauty in its highest sense, for loving kindness, for spiritual health and growth, also aids the lower organisms.

In like manner no soul can be a hermit. The soul does not grow from within. Its vitality or historical essence, is character, its life or function is hope, faith and love,—Its virtues those best suited to existing conditions,—its charity as big as the Sermon on the Mount,—its rule the golden rule,—its part no child's play, but a glad and glorious effort and accomplishment. Its love, for all mankind; its care, for all created things; its friendship, for all the good; its finer qualities not spread out like sheets to the winds; its affections fixed upon that which best completes its nature; its faith in itself because it is of God; its pleasure communion with the Almighty,—such is spiritual health and growth.

The influence of the spirit upon lower organizations is revealed in faith cures, "science" cures and other apparently miraculous manifestations. Sickness is of the body, not of the

soul. The soul is the divine healer of the body. The intercourse of spirit with spirit is more and more common, and depends upon the harmony of the spiritual functions of each other. The life or death of the lower organisms of the "body" is of small influence upon such intercourse save as by inhabiting a body the attention of the soul is more or less abstracted and diverted. The faculty of memory is merely the succession of the spirit, its continuity of experience. The composite parts of the brain constantly change; but not so with the soul, which is a primal essence. It carries always its history, but it does not touch its former existence save when partly or entirely away from the mentality it occupies.

From analogy we may infer the composite individuality of the Soul. But the Ego, the I, which is the resultant, is the responsible—moral—manifestation of Deity, which gives us peace and joy as children of God and immortal, personal, rational, evolving entities.

f. The World Spirit. The spirit of the age is the vitality of the composite soul lives. It relates to them as a nation to a state. It is a result and yet an entity. It is higher because more co-ordinated. The attribute is manifested to a slight degree in religious revivals or national upheavals. It explains the fact that many persons at a given time express almost identical ideas. It accounts for religious superiority,—where the energy and vitality of one creed or sect crowds out another. It is at the bottom of literary, ethical, social movements,—of titanic or periodic impulses like the crusades or the progres of any great religion. The human soul is but a unit in the mass in this case, and can influence the whole only as a protoplasm may the animal. Yet he can start an idea, and if of sufficient truth and clarity, and opportunity, it will during his life or thereafter leaven the loaf, and the Age Spirit will move upon the waters of time.

As to the vitality or complexity of the Age Spirit we cannot speak save by inference. Nor may it be shown to what extent, if any, the Age Spirit is affected by similar neighboring planetary entities.

g. The last known manifestation of God is the Cosmos

Spirit,—which reigns over the vasty deeps and starry voids and worlds beyond worlds of universe upon universe. It is that universal expression of God's love, the higher function of His activity in the known universe.

If we inquire into the manifestations of the Almighty we can discover only the foregoing seven. We learn that in fact a miracle so called is not contrary to Law. We learn that a personal God not only is, but is the only possible condition. There may be and no doubt are phenomena and phases far beyond these seven, but the seven are enough to lead man cheerfully on his path down the ages.

4. The three Lights which lead up the divine path unto God.

A. Faith. Our future is neither reward nor punishment. It is the result of our past and present conduct. Hope, therefore, becomes certainty. Certain hope is faith as referred to God. He has spoken by His works, by the prophets, by Himself within us. Our faith is the heart string which makes prayer possible. Faith is of the purity of a little child and of the veteran wisdom of the battle tried man. It is a functional plane of Divinity.

B. Prayer. The spirit is not helped by asceticism or empty self contemplation. It gathers vitality only by union with the good. It grows only as it takes strength from the Almighty by adoration and supplication. Prayer or communion with God is the food channel of the soul. By prayer is not meant that blind entreaty for outward changes or reversal of conditions, but that appeal in hope and faith and love to the Father to give more of his All-Soul unto the Man-Soul,—to appease its hunger, that it may be humble, contrite, strong, valiant and skillful, and may have understanding and wisdom to stand, to do and to endure.

C. Love. Of Love we speak in a thousand tongues,—male and female, man and maid, child and parent,—every relation has its harmony expressed by the term love. From spark to Deity it is that which energizes—creates. It is one of the highest functions of the Almighty, for God is Love. It attracts, unites, compels vitality in all organized life. It makes evolu-

tion possible. It tends to render the transformation less painful,—to lessen the sum of the misery of living things. In love one goes forth with cheerful mien and staunch courage, to meet death as but a step, to face life joyfully. Love enables us in our weakness and faults, bereavements and afflictions, losses and disappointments, to lift up our spirit to those who have gone before, to commune with the good, to abstain from evil desires, to draw strength in prayer from the All-Father, through joy and praise in all His manifestations,—as offspring of the Divinity,—as part of the family universal.

5. The three great attributes of God.

A. Power. By Power is meant the capacity to effect any manifestation. In this universe as we know it He uses the frame of Time and Space wherein to set his creation. Time and Space may yield to other setting in higher conceptions. They are only the symbols that are used to express or demonstrate the functions of His power as applied to the first four manifestations,—of Matter, Force, Vitality and Mentality. They are necessary environment of experience in those manifestations. But by fixing the spirit upon the Almighty, as made of transcendent functions, one disregards both time and space, as in dreamless sleep or death, when the spirit is free. The quality called courage is mere relativity. It is only a degree of confidence. In prayer one is humble and of a contrite heart because of one's faults and weaknesses, and yet one should have such confidence in the God within and without as to insure supreme respect for the God within,—for himself,—and supreme veneration and confidence in his elder brother, the All-God without. In proper perspective courage and humility are the same.

The Divine power, which reaches beyond time and space, is absolute, in that it knows not nor heeds relativities such as moral or physical attributes as defined by human experience. Before it human rules are as nothing—only concepts. So, too, the balancing of the spheres and the energy of the spark are with Him only phenomena of His power. This omnipotence in its transcendent sense is the basis of all our higher motives—our faith, our present and our future. It shows how He is con-

cerned in every change, on every plane of manifestation and in every condition of spiritual entity or experience. It makes possible the individuality of each of His created things and the personality of the human soul, even though each and all are of Him a part. Our spirits shall not die, for they are above the planes which refer to time and space and are of His higher manifestations. His Power sheds the spirit into all mentality, and each soul for a time continues to dwell in its home, taking as it leaves the character acquired as its personality, which continues in new homes here or elsewhere,—growing purer or baser with the cycles, but finally when fit entering into higher phases of existence, with closer sympathy and communion with the great All-Power. When in the progress of the soul time and space are no longer necessary, it cuts loose from the four lower forms and enjoys further existence in the brightness and glory of God's Power. The soul which retrogrades has need of further experience and suffering in time and space, desire and change, until it too, is ready to step beyond. In His own way and power the Almighty will withdraw his four lesser manifestations as known to our senses, and as a light that is out they will cease. But his power will continue—will be—and change, which may be referred to transcendental planes other than time or space, will be, and we, his children, will be. This conception of power, which tends to transcendent manifestations—which indicates the kinship of man to his fellow-men and the fatherhood of God points toward eternal happiness in experience and peace with God Himself, is not a mathematical, cruel or impersonal force. The higher forms of spirit will absorb the lower. The stirring of Power upon the bosom of eternity will evolve—and again will create and evolve. The personal soul which has gone forth will return again, as a conscious, changing function of the All-Power. The world spirit and cosmos spirit will in like manner return into harmony—conscious—personal. That spirit which is fit will pass on into higher reaches. It began not, nor ends. Its modality and experience change. It is a spark from the Deity which His power manifests. It shall dwell beneath the glory of the Almighty, ready and glad for any mission, of All a part and of itself a whole. The

power of God is through the spirit able to do all things, regardless of the four forms of manifestation, and yet in so doing violates not the laws, for they are of time and space only. The power of God is one of man's three noblest conceptions.

B. Justice. Justice is in a sense a relativity. Under the Law there is neither justice nor injustice. Strictly speaking mercy is an evasion of the results of the Law. Mercy, therefore, as so conceived, cannot exist save as refers to human laws. From what has been said as to God's power, it is clear that justice is a Divine attribute in so far as the rightness, lawfulness or regularity of all things goes. Justice means that there is a corresponding and balanced resultant from each act, whether so-called good or bad. Sin is punished and holiness rewarded, not as a retributive or beneficent act, but as a result. This is the law of justice as referred to the four manifestations. But the quality of mercy is ever present in the higher planes. It means that for an evil act there must be results hurtful to the evil-doer, and yet Divine Mercy gives the Soul yet further opportunity for redemption. It never cuts the Soul off. It brings it back potentially to purer conception and nearer approach to God. Mercy never withdraws Hope. The great God Spirits that have illumined the earth have felt and taught this. One suffers in contemplation of suffering of others as one is Godlike. God himself has compassion. Mercy is in fact with God only another way of expressing His justice. Divine mercy is just and Divine justice is merciful, even unto the uttermost,—beyond human conception of sympathy or comfort or help. This view of Divine Mercy is one of the explanations of man's interest in the welfare of his fellows and of all created things. The spark of God's spirit which lights up all change—growth—life, in varying brilliancy is under this law of Divine Mercy just, as also is the Soul of Man. We should therefore be both just and merciful to the green things which grow, to the dumb brutes, to the almost stupid human beings, as well as to the highest development of mentality and physical beauty in the human race. God's justice is all-prevading. His mercy, too, touches the confines of the stars, and beyond. His functions are on the planes of Justice, and hence of Mercy, just as His Power is expressed.

C. Truth. In the beginning of these words one spoke of the great question of Christ: "What is Truth?" The answer also is of the Christian Bible. God is Truth.

Truth, so far as one can learn from outward or inward effort and experience, from nature, men, his own spirit, is the last phase of Absolute Action. It underlies all, and is all. The "Word" of the Gospel of John is "Truth". It is, in its transcendent conception, the very essence of Deity. It is the Absolute—the only partly Knowable of man. Our mentality discovers certain part truths as indicated in the four paths of knowledge. Truth is further revealed by the spirit in its path toward God. The Daemon within us—our soul—is absolute Truth, so far as a part of the whole may be of the whole.. It is in degree Truth, in quality, but not in quantity. It is Truth in its lower dimensions, and as the spirit rises apart from the four manifestations it reaches unto Truth absolute.

Truth is the function of absoluteness,—of every concept of quality,—of knowledge of all relativities,—of the All God. So let each Spirit strive in joy, courage and hope and love, to be of the Truth, and God will gather us all, His children, unto His Truth.

6. The Responsibility of the Soul and Conscience.

Nothing is without price. The price of free-will is responsibility. All acts of the four lower orders,—pertaining only to matter, force, vitality and mentality,—are good or bad, as their results tend to evolution and betterment or toward impairment and degradation. These results are never-failing as to the doer, and in that sense may be styled reward or punishment. But the acts are mechanical, automatic, necessary from previous conditions. Therefore there is in these four orders no such thing as evil. Mentality has no free-will, and therefore no responsibility. It cannot sin, and therefore needs no atonement. There is neither mortality nor immortality in the growth of a crystal, tree or animal. Under the laws of Nature wholesome living and surroundings strengthen the four organisms and tend to perpetuate the species. Indeed if one species could subvert all others to its use it would crowd out such species as thrive under like conditions as to food and climate. But in

this there is no touch of morality. The right of any livng organism to continue is simply its ability to do so. But, whenever the act of an organized life is subject to choice at once there there enters the element of responsibility, of sin and the need of atonement.

It seems unlikely that in man only of all organized life is found the Divine Essence. In manifesting Himself in other forms of life, it is more in keeping with His great Laws for God to have commissioned each with varying degree of His Spirit. That Spirit in each would be manifest only in proportion as the combined entity made it possible,—as the matter and force and vitality and mentality as organized permitted the operation of the Sprit. The intelligence of some animals would perhaps be a more fitting home for a soul than the brain of an idiot. We cannot conceive of lack of sequence in this manifestation of God, any more than in the four lower orders. This does not indicate the equality of Souls, but rather the opposite. The necessary death of a lower form of life for a higher one is not wrong, nor is the parting of soul from body of itself a sin. The rather such death may indicate the highest nobility when it is wisely altruistic. It follows that in so far as other organized beings are subject to the direction of a soul, to that degree are they accountable and responsible, and to that degree they should command consideration from human beings. Our sympathy and love may properly extend to all created things, not only as manifestations of God, but as perhaps having in some slight and varying degree a spark of the All-Soul of the Almighty. To this extent our treatment of them may be based not only upon their so-called natural traits, but upon their having a potential morality and responsibility.

But with human beings we know that the soul does dominate, that there is a spiritual as well as a mental conscience. If the monitor, the daemon, the soul, permits the mind to pursue its natural course checked only by counter-causes and resultant natural penalties, ungoverned and unbridled, it follows that in that proportion does the mentality become unmanageable and the soul merely an observer, a dethroned executive, losing energy and character. For example, a person under the influ-

ence of aclohol, opiates or other chemicals which put him out of contact with his Soul, is guided by whatever mentality is left operative. He is partly dead and yet in part an automaton. Habit is succession and sequence and momentum. It is crystalization by repetition. Evil habits do not justify an act. On the contrary, the soul is responsible for permitting the habit to form. One cannot, knowing its effect, disarrange the normal functions of his mind and then plead their condition as excuse for wrong doing.

Sin, therefore, is confined to the spirit. The spirit exercises volition, choice, free-will,—and therefore is responsible for the sin. It not only is subject to result, which may be called punishment, similarly to other natural phenomena, but it is responsible in that it has misused the great power of free-will given it and existing in it as a part of the Creator. It has incurred a debt to the Almighty. It has been unfaithful to its trust. It has degraded one of His higher manifestations. It is more remote from a knowledge of the Sentient God. It is out of tune with the universe, and although of God is yet turning from Him. Had the soul the highest truth, were it Godlike unto finality, it could not sin. But in degree as it lacks Truth and fails in God's attributes to that degree can it sin. The Almighty sins not nor hath He shadow of turning. The sinful act of a soul is a phenomenon of untruth and free-will, nor is God in any wise purturbed. He chose Himself to issue a part of His spirit and grant it power of choice, just as He chose to issue other manifestations. The evolution of the soul predicates free-will, just as that of matter predicates force or vitality or mentality. The "Fall of Man" is an absurdity. The Rise of Man is spiritual evolution, consonant with great underlying laws and phenomena,—with all of God's manifestations.

A spiritual world wthout free-will and change and evolution would be as barren and impossible as a dead, motionless, inanimate natural world. Viewed in this light the Almighty knows no sin. Nor could we ask him to have made us without free-will so that we sin not and develop not,—without hope. On the other hand it would have been contrary to His law of sequence, and absurd, to endow a human soul with the fullness of

God unto the uttermost. The very incompleteness of the soul is axiomatic from its capacity as an entity to dwell for a time within the mind of man. The dwelling would be burst asunder by too great Divine Emanation. The relativity of things would be destroyed. The mentality must evolve, and as it does the soul can enlarge its functions.

Sin, therefore, is confined to the plane functions of the soul.

For sin the soul needs atonement; 1st, by repentance for the sin; 2d, by effort to counteract its effect; 3d, by strength to avoid recurrence. Penitence for sin is both on account of injury done others and on account of loss of honor to the soul itself. For the former one alones in word or deed, as best he can. For the latter he strives to again place himself in harmony with Truth. The determination to atone is proportional to the intensity of the repentance. But repentance of itself, is negative, and useful only as it directs the penitent away from himself unto the Giver of all strength.

The impairment of mentality, vitality, force and matter as an organization of the physical man is a natural result of change and age, and should inspire no dread or fear in the soul. Indeed, when occason arises the diminution or loss of these physical functions may be praiseworthy, as in the performance of duty or self sacrifice. But the stultification or impairment of the soul is never justified, for it is a complete personal essence of Divinity.

Beyond the question of responsibility and sin and atonement lies the phenomenon of human Sorrow. By sorrow is meant bereavement from another's sorrow or death, anguish from loss of another's love, or pain from the hurt of another's act. This emotion calls for sympathy and comfort. Human help is unsatisfying. Knowledge is cold. But the All-Father will comfort the comfortless. Appeal unto Him builds up a circuit of strength that inevitably brings peace, then hope, then joy. The Father in Heaven fails not to comfort His children. It is their right. Sorrow is always in some degrees selfish, and hence the cry of the mourner when lifted away from himself unto the Father becomes purified,—a resignation coupled with faith.

Human ambitions and desires, as Power, Fame, Wealth,

Knowledge, Health, Ease, Food, Drink, Raiment, Pleasure of the senses, and the like, are profitable to the soul only as they aid in its growth. Any or all of these may be misdirected, excessive, selfish. Moderation in all things is best for spiritual advancement, but effort along the lines of right living and influence should be both ceaseless and zealous.

The desire for the good opinion of wise and good men is natural. The soul but reinforces its strength by such good-will. But one should be sure he wants the approval of the good, not only as to his act, but as to his motive. This is difficult, and hence man's sole final judge, his court of appeals, is his own soul, his conscience. Not as a reasoning, technical judge, but as a stroke of lightning in the black night the soul cuts through the sophistry, the hypocracy, and reveals the Truth. He who can stand before his own judgment need not fear that of others. This gift God has granted all. The mind may err in premises and conclusions, but the soul does not. In this sense all men are equal. Wisdom may produce the evidence, but the spirit is the only true judge.

7. The Miracle of God.

From the least to the greatest, from one to infinite relativities, in Sequence, in Power and in Truth, God is All. He is not only each, but the composite of each grade, and of the whole The Fatherhood and Motherhood and Childhood are one. The complexity of His Parts, the wonders of His Might, the outreaching of His Truth,—are infinite and beyond our vision. We see and know in part, but none the less is our sight and knowledge assured. We learn from the Soul beyond the experience of the mind. Our part in the great equation is necessarily infinitesimal, but we rejoice that it is a sentient, self-governing, persistent part,—that under the Laws we and our beloved and all His children are and shall be. Our life is in Him, our faith is in Him, our love is in Him, our hope is in a nearer approach unto Him, the All-Parent,—Father-God and Mother-God,—unto Whom in us and through us be all Glory.